

CHRISTIAN DISCIPLE.

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REFLECTIONS ON THE CHARACTER OF JUDAS.

JUDAS no doubt joined our Lord at first with the same indefinite expectations as did the other disciples, ignorant of his spiritual character and anticipating some distinguished worldly advantages. He appears, however, always to have been a man of dark and sordid purposes, and to have interested himself so much in the pecuniary concerns of the company of the disciples, that he was chosen to keep the purse which contained the little stock of the fond family of our Lord. The stock, which was partly expended in the occasional purchase of provisions, but chiefly in the relief of the many poor who crowded about our Lord, was entrusted 'it seems to a man who abused the confidence reposed in him, by purloining from the sacred treasury for his own selfish purposes. Jesus, discovering the increasing hold that the love of money was gaining of the mind of Judas, and perhaps aware of the crime to which it would at length impel him, attempted, more than once, in the most mild and secret manner to awaken in him a sense of his own character, and if possible change his base in-

tentions. It was immediately after the restoration of Lazarus to life, that our Saviour and his disciples met at the house of Martha his sister. The occasion was the most joyful that could be imagined. A brother had just been restored from the tomb to the arms of his affectionate sisters. They were sitting down to supper, when Mary attempts to express her love and respect for Jesus by anointing him in the oriental manner with a pure and costly perfume. One would have thought that at such a festival of joy, and in sight of such an act of the most amiable and grateful generosity, even the heart of this avaricious man might have opened, and his mean selfishness have yielded to some transient sympathies with the delighted family. But no! The first thought which struck was, "I have lost by this contribution. The expense of this ointment is wasted. It might have been converted into money, and placed in my hands." He cannot conceal his disappointment. "Why was not this sold for three hundred denarii, and given to the poor." Jesus, who knew the secret depravity of his motives, vindi-

cates the generosity of Mary ; and Judas, who secretly felt every word of his remarks as a reproach, leaves the room with stifled resentment, and goes to conclude his bargain with the high priests, promising for thirty pieces of silver to deliver up the leader, whose disinterested and generous character had become too mortifying a contrast to his own, and whose unassuming claims had disappointed his own ambitious expectations.

On the morning which preceded the day of crucifixion, the disciples and their master meet again at the supper. Judas joins them also, no doubt for an opportunity to execute his purposes.

Though our Saviour's insinuation that he knew the character of this man had failed of recovering him, yet on this occasion he attempts again to touch his heart with remorse by unequivocally declaring that he was aware that one of those at table should betray him. The disciples seem struck with sorrow and wonder, and begin every one to ask, "Lord is it I? Is it I?" Our Saviour replies in so tender a manner as, without designating the criminal and exposing him to the open detestation of the company, might shake the purpose and melt the heart of Judas. His language seems directly addressed to the feelings of the traitor, and is calculated both to move him to tenderness and impress him with fear. "The son of man goeth as is written of him. But alas for that man by whom the Son of man is about to be delivered up! Good were it for that man if he had

not been born!" Then John, who sat next to Jesus, asks him privately, at the request of Peter, who it was. Jesus answers in the same low voice, so as not to be heard by the rest of the disciples, "It is he to whom I shall give a sop when I have dipped it." And when he had dipped the sop he gave it to Judas Iscariot, the son of Simon. Then said Jesus unto him, "What thou doest, do quickly." Now no man at the table knew why Jesus spake this unto him. But Judas, it appears, conscious of his own guilt, instantly conceived that by this action he was singled out as the traitor, and fired with indignation he says angrily to Jesus, as if defying the accusation or contemning our Lord's knowledge of his intentions, "Master, is it I?" and which he has no sooner spoken than he leaves the room, resolved to execute his diabolical design.

It seems that Jesus had informed the disciples in the hearing of Judas that he should retire after supper to the garden of Gethsemane; and Judas took care to convey this information directly to the chief priests, who instantly concluded that it would be a most favourable place for the apprehension of Jesus. It was near the temple, where the Jewish council held their sittings. It was a retired spot, where there was no danger of disturbance from a multitude, who in the night especially would be ignorant of what was passing. For it is evident from all the circumstances of our Saviour's arrest, from the precipitancy of his trial, and from the importunity of the

chief priests that Pilate would pass the sentence and hasten the execution, that they feared to the very last an insurrection of the people in a city so crowded with inhabitants as was Jerusalem at the time of the pass-over.

Jesus is pointed out to the armed band sent to arrest him, by an insidious act of Judas which defies all comment. He is hurried away, and soon condemned. The revenge of Judas is accomplished, and he has received also the price of his treachery. But seeing, as it seems, contrary to his expectations, that Jesus was entirely in the power of his enemies, and that without using any means to escape; seeing also that the malice of the priests was about to be carried to an extremity which he did not anticipate, even to the crucifixion of his master, he repents of his baseness, and, oppressed with insupportable remorse, he hastens to the chief priests and throws down the price of his treachery, and unable to endure the reproaches and terrors of his thoughts, he dies in anguish and horror, leaving these last and memorable words, "I have sin-

ned in that I have betrayed the innocent blood."

This testimony of Judas not only establishes the innocence of our Lord, but his history illustrates the purity and excellence of our religion. Judas entered the company of the disciples with worldly and interested views. He expected to find in our Lord a person who would promote and reward his ambition, and indulge and gratify his avarice. It appears that he was disappointed. He found his mistake, and was enraged. He had intruded into a company, not one of whom had feelings congenial to his own, and he never could cherish for our Lord that respect which inspired the breasts of the other apostles. Hence his treachery and indignant retreat from their society. Every thing he found there revolted his low minded and mercenary character. It was not the place for him. He could not breathe so pure an air. He could not endure so holy a society! Indeed, it is an illustrious confirmation of the purity of our religion that it could not attract and retain such a man as Judas.

B.

ON THE CAUSES BY WHICH THE PACIFIC TENDENCY OF THE GOSPEL HAS BEEN SUBVERTED.

IN our Number for June an article was introduced entitled "Inquiries relating to the mode of redemption by Jesus Christ," in which it was shown that the views which had been entertained had failed of producing those happy fruits which might reasonably have been expected,

from a religion so benevolent and pacific, as that revealed by the Messiah. On this ground it was proposed to inquire, whether other views of the mode of redemption might not probably have a more salutary influence. The article on "Justification," which appeared

in the Number for August, related to the general inquiry. In this article I shall attempt to show *some* of the causes by which the pacific tendency of the gospel has been subverted.

Although some men may be found in every denomination of Christians, who habitually violate their own avowed principles, yet it will not be denied that the opinions which men entertain of the way of salvation must naturally have considerable influence on their hearts and on their practice,—especially those opinions which they regard as essential to a Christian character and the salvation of the soul.

All the various sects of Christians professedly admit this truth, That “God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish but have everlasting life.” Yet very different opinions have been entertained, not only in respect to the personal dignity of the Son of God, but also in regard to the design of his mission and death, and the manner in which sinners are redeemed and saved through him. On these and other subjects the Christian world has been for ages filled with unchristian controversy.

That the various opinions which have been entertained are all equally adapted to influence the hearts of men to a course of self-denying obedience, I shall not assert, neither do I believe, that such is the fact. Still I believe that the most correct doctrinal views of our Saviour’s dignity and the design of his mission and death, may totally

fail of their genuine influence, in consequence of indulging a spirit of contention and censure in supporting and defending them; and also by making a *belief* in those opinions a *substitute* for that *obedience* which they were designed and adapted to produce.

A master of a vessel may have uncommon skill in the art of navigation; yet if he spends his time in contention about some of the doctrines which pertain to that art, and thus neglects his compass and the business of steering his own ship, he is more likely to be cast away than another man of less information and who knows only enough to steer his ship well, but is duly mindful of his *compass* and his *duty*.

The precepts and example of Christ are the *compass* by which every Christian should steer his course to obtain the promised land. Thus says the captain of our salvation—“If any man will be my disciple, let him deny himself and take up his cross and follow me.” “This is my commandment that ye love one another as I have loved you.” “By this shall all men know that ye are my disciples if ye have love one to another.” “Then are ye my friends if ye do whatsoever I have commanded you.” “But I say unto you, love your enemies—that ye may be the children of your Father who is in heaven.” “Forgive and ye shall be forgiven.” Such is the way pointed out by our Saviour for men to become his disciples, the children of God and heirs of heaven. In no instance did he make any one of the myste-

rious doctrines, about which Christians have been so long contending, either the compass to direct their course, or the criterion of discipleship, or the condition of eternal life.

By whatever means the minds of people are diverted from the true Christian compass they are in danger of shipwreck. When any particular rite or ceremony, or any article of faith, expressed in language foreign to the scriptures, is made a test of character and urged with vehemence as though it were the one thing needful; it not only tends to excite animosity but to divert the attention of people from the rule of life, and to lead them to trust in a name to live while they are dead. But unfortunately such a course of teaching has been too commonly pursued for many centuries, in every country of Christendom. One party dogma or another has been made a subject of wrangling and censure; by which means Christians have been agitated, alienated, and divided into hostile parties; and in ten thousand instances they have been so bewildered by controversies as to fancy that they were displaying true Christian love in tormenting and destroying one another.

In reading ecclesiastical history, it is enough to make a benevolent man weep, to observe the divisions and dissensions among professed Christians,—their wars and their persecutions, and the glaring nonsense and palpable absurdities which have in one age or another been made tests of character, or grounds of angry controversy.

From Dr. Campbell's 14th

Lecture on Ecclesiastical History, I will state two or three questions which formerly agitated the church—questions which were once regarded as very important:—

“In the time of pope Hormisdas, and some of his successors, the following question made considerable noise—Whether we ought to say, “one of the trinity suffered in the flesh,” or “one person of the trinity suffered in the flesh.” “In this squabble, says the doctor, emperors, popes and patriarchs engaged with great fury.”

The dispute between Nestorius and Cyril was on this question—“Whether the virgin Mary might be denominated more properly “the mother of God, or the mother of him that is God?” “This notable question raised a conflagration in the church, and proved in the east the source of infinite mischief, hatred, violence and persecution!”

“It is reported of the emperor Constantine Copronymus, that he asked the patriarch, ‘What harm there would be in calling the virgin Mary the mother of Christ. God preserve you, answered the patriarch, from entertaining such a thought. Do you not see how Nestorius is anathematized for this by the whole church?’ ‘I only asked for my own information, replied the emperor, but let it go no farther.’ “A few emphatical strokes like this, observes the doctor, are enough to make the people of that age appear to those of the present as not many removes from idiocy.”

“Nestorius was shocked at the innovations in language—

the mother of God ; the eternal God was born ; the impassible suffered ; the immortal and only true God expired in agonies." He was tried by the council of Ephesus and received the following sentence :—"Our Lord Jesus Christ, against whom the most wicked Nestorius has levelled his blasphemies, declares him, by the mouth of this council, deprived of the episcopal dignity, and cut off from the communion of the episcopal order." Such was the wisdom of an ecclesiastical council !

St. Ann was supposed to be the mother of Mary ; and in the time of Clement XI. in the beginning of the last century, "some affected to style St. Ann the *grandmother of God*." The question was referred to the pope—"his holiness thought fit to suppress the title as being in his judgement *offensive to pious ears*." This, in the opinion of Dr. Campbell, was a decision in favor of Nestorius. But he adds, "To say of Ann that she was the *mother of the mother of God*, which they admit, and to say that she was *God's grandmother*, which they reject, are absolutely the same. The sole spring of offence is in the first step—if that be admitted, the propriety of such expressions as *God's grandmother*, or *grandfather*, *uncle*, *aunt* or *cousin*, follows of course."

No reasonable man, I think, can pretend that the clergy of former times might not have been better employed, than in filling the world with tumult and contention about questions and doctrines like these ; yet it must be confessed that not a few of the articles, about which

there has been contention, *even unto blood*, are as perfectly useless and unauthorized, if not so shocking in the form of expression, as those which have been mentioned. By the fire of contention and the decisions of councils insufferable absurdities have been manufactured into essential articles of faith, and criterions of Christian and ministerial fellowship ; and those who have dissented from them have been censured as heretics and condemned to perish in the flames.

By such unhappy and disgraceful controversies the minds of Christians were turned away from the holy commandments of the Lord Jesus ; and the most flagrant violations of his precepts were committed under the pretext of *contending earnestly for the faith once delivered to the saints*.

If instead of giving countenance to such "vain janglings" the ministers of the Christian religion had uniformly fixed their own attention and the attention of their hearers on the amiable nature of Christianity as it was taught by the Messiah—exhibiting it as consisting essentially in conformity of heart and practice to the moral precepts of the gospel,—is it not probable, to say the least, that the state of things in Christendom would have been far better than it is at the present day ? The Christian religion is that wisdom which is from above, which is first pure, then peaceable ; and so far as it is understood and cordially embraced, it will assuredly restrain men from seeking each others ruin, and will dispose them to seek

each others good. Yet it is undeniable that for ages, the Christian nations have been as much addicted to war and violence, as either the Mahometans or the Pagans. Indeed, of the many sects of Christians, there have been but a few who seem to have perceived the inconsistency between the fashionable modes of distressing or destroying, and doing unto others as they would that others should do unto them. Is it reasonable to suppose that such would have been the case had proper pains been taken to impress on the minds of people from their childhood the infinite importance of possessing and displaying the spirit of Christ, and the infinite danger of indulging a spirit of bitterness, envy or revenge? Had as much pains been taken and as much zeal been manifested, to persuade men to live in peace, as have been displayed in support of party opinions and to keep alive a spirit of censure, intolerance and animosity, Christians of different opinions might have known before this time "how good and how pleasant it is for brethren to dwell together in unity." They would also have had more ground on which to defend the Christian religion against the reproaches and sarcasms of unbelievers; they would have been able to produce the *peaceable fruits of righteousness*, as proof of the tendency of their religion to subdue the hearts of men, and to render them meek, benevolent and forgiving.

Is it not preposterous for Christians to talk of the humbling tendency of their opinions

—of feeling the power and tasting the sweetness of religion, while in fact all the religion they have is not sufficient to restrain their tongues and pens from the most cruel calumnies, nor their hands from shedding the blood of their brethren. In view of such inconsistency a Paul might well say, "My brethren, these things ought not so to be." Yet so they have been, not only among Roman Catholics, but among the most numerous denominations of Protestants.

It would be easy to mention particular doctrines, which have a tendency to encourage a hope of salvation by Jesus Christ, without becoming his disciples in temper and practice. But as the deplorable defects which have been mentioned have not been confined to any particular sect, it is more reasonable, as well as more candid, to account for them on the ground of error which has been common to the various denominations in which these defects have prevailed.

It has not been intended to insinuate that ministers of any sect of Christians have wholly neglected to urge respect for the precepts and example of Christ, and to speak of them as very excellent; but the intention has been to evince, that other things have too commonly been made the test of a Christian character, and that a belief in the opinions of a party has been treated as of higher importance than a Christian temper and practice. How often have men of the most amiable dispositions and exemplary lives, been reproached, denounced, harassed in various forms, or consigned

to the flames, for merely dissenting from some absurd or unintelligible proposition which the spirit of party had converted into an essential article of faith? But when have men been treated in this severe manner, for a compliance with any of the fashionable modes of violating the moral precepts of the gospel?

Among the Catholics, a man might retain a good standing in the church while he lived in the habitual violation of gospel precepts; but if he denied the supremacy of the pope or the infallibility of councils, or other dogmas of the church, he must suffer the most cruel punishment. Among many sects of Protestants, similar distinctions have been made, between the violation of the laws of Christ and a dissent from their respective creeds. Such things plainly evince that the precepts of the gospel have *not* been regarded as the standard of Christian piety, nor as the best criterion of moral excellence, nor as the surest guide to heaven.

Those who have dissented from the creed of the majority in any country, have too often followed the example of those from whom they dissented, and treated their own peculiar opinions as a better test of character than the laws and example of Christ; and instead of adopting the golden rule in their treatment of dissenters from their creed, they have done to others the very things of which they had complained when done to themselves.

Perhaps persons of every sect, who have idolized party creeds and preferred them to the laws

of Christ, have also imagined that their respective opinions were so plainly revealed that nothing but a *depraved heart* could account for their being rejected by any of their brethren. Whether this opinion originated in ignorance, inattention, or in the very fault which they have imputed to others, God will decide. But it is believed that men of much observation, candour and reflection, are aware that by the influence of education and other causes, gross errors have often appeared to honest minds as *truths plainly revealed*.

What has been brought to view in this article may probably be regarded as the *principal* means of subverting the pacific tendency of the gospel. Other causes have doubtless co-operated in producing the dreadful results. But had the ministers of religion uniformly directed their own attention and the attention of others to the pacific example and laws of the Messiah, as the rule of life, as the standard by which human characters and human actions should be estimated, and as the surest test of discipleship; the Christian name would not have been disgraced by perpetual wranglings about human creeds, by the fires of persecution, and by an endless catalogue of Christian wars.

"To obey is better than sacrifice." To obey the precepts of the Messiah is better than to offer *them* in sacrifice to the popularity of a party, or party confessions of faith. To obey and follow the Lamb is better than to sacrifice the peace of the church, the peace of society, the

character, the usefulness, the comfort and the lives of men, to the ambition or honour of the aspiring, or to any confession or creed of human invention.

The gospel of Jesus Christ is "good tidings to the poor" and illiterate. It is adapted to their understandings and their wants. They may find their way to heaven without a liberal educa-

tion, if their eyes and their hearts are directed by the commands of the Prince of peace; and their comfort, peace and salvation, ought not to be sacrificed or endangered, by interesting their passions in the quarrels about such articles of faith as were never enjoined by the Saviour, and which neither they nor their teachers can understand.

DEFECTS IN PUBLIC WORSHIP.

For the Christian Disciple.

MR. EDITOR,

THE remarks in your last Number, relating to Religious Services in Public have caught my attention. I think them seasonable, and hope they may not be without their use. The apparent inattention of many worshippers, in most congregations, is much to be lamented as a sign that all is not right; for where there is any thing of the power of godliness, there cannot but be something of the form. People reverse the direction of the apostle, and instead of avoiding every appearance of evil, seem anxious above all, to avoid the appearance of good. These things ought not so to be, and we cannot but hope that those who may see these hints, may be led by them, to maintain a more decent and respectful deportment in the house of God. It is probably mere habit and thoughtlessness in many, who will at once acknowledge and correct the impropriety, upon its being mentioned to them. We would earnestly entreat them yet more, to cultivate the spirit of piety, and learn to love,

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as Christians ought, the solemn moments in which addresses are made to the great Father.

The piece to which I have alluded, contains serious admonitions addressed to the clergy, which deserve and undoubtedly will receive their careful attention. But while they are warned in regard to the mode of performing the service themselves, there are many who need to be admonished no less respecting their mode of attending the performance of others. Ministers no less than people, are sometimes guilty of being present when prayers are offered, as if with a total ignorance of the purpose of devotion; as if they were "listeners rather than worshippers;" or indeed sometimes as if they were spectators rather than listeners. I have been surprised and mortified at the carelessness, indecorum, and listlessness, with which I have seen ministers stand and look during this exercise; nay, even ministers whom I personally knew to be of unquestionable and deep piety. I have seen them in their own pulpits when

prayers were offered by one of their brethren, looking around upon the congregation with total unconcern, as if they had nothing to do but to see whether the people were there. And what is the consequence of this thoughtlessness of demeanour? It is that the people are encouraged in doing the same, and therefore half our assemblies are staring instead of praying. They see that men, whom they respect for their Christian knowledge and practice, whom they have every reason to believe sincerely and humbly devout, and worshippers of God in spirit and in truth,—that these men appear to think attention to religious worship a thing of small im-

portance, and hence they think so too.

It is painful, Mr. Editor, to speak of the faults of men whom we honour; yet if they will correct them we shall honour them more, and think something gained to the cause of Christianity and the efficacy of Christian worship. Ministers are but men, imperfect and liable to err like other men, and therefore occasionally needing correction. It was so even among the apostles. Paul withstood Peter to the face because he was to be blamed; and I hope that those, who are now to be blamed, will receive these hints of mine with equal good will and forbearance.

THE CHRISTIAN CABINET FOR YOUNG PEOPLE.

THE time of youth is the most favourable season for acquiring useful knowledge and virtuous habits. The habits which are formed in youth will generally have influence through life, and perhaps to eternity.

“Train up a child in the way he should go, and when he is old he will not depart from it.” Such is the language of Solomon; and with equal truth it may be said—Train up a child in the way he should *not* go, and when he is old he will *seldom* depart from it. There are exceptions in both cases; but such being the general influence of education and habit, it is very important that children should have the best instructions.

Is there no ground to say that in our country the rising gene-

ration have been too much neglected in the public instructions from the pulpit? Have they not also been too much overlooked in conducting periodical works of a moral and religious character?

Young people, as well as the aged, are fond of being treated with respect and attention; and their minds are apt to be attracted by such instructions, as are adapted to their capacities, if particularly addressed to them.

As young people form a large and interesting part of every society, should not public instructions be communicated in a style and manner suited to enlighten their minds and interest their hearts? Should they not often be the objects of particular attention, and be addressed

in such a form that they will be naturally led to regard the instructions or admonitions as particularly designed for their benefit?

Impressed with what is believed to be the proper answers to these questions, we shall in future, under the general title of THE CHRISTIAN CABINET FOR YOUNG PEOPLE, devote a number of pages to the particular object of *doing good to the rising generation*. It is our intention that the pages thus devoted shall be filled with articles both useful and entertaining—articles adapted to enlighten the mind and mend the heart, to reform and regulate the practice, to excite a just abhorrence of vice, and the love of virtue and religion.

Some of the vices of youth are derived from evil examples and pernicious instructions. Other vices may perhaps be said to be the natural fruit of *ignorance*, or the *want of good instruction*. Many of the vices of the young are derived from the influence of evil customs which had become popular before they were born, and which influence has perhaps never been counteracted by good advice and friendly admonition.

It is not uncommon for children, for young people, and even for men and women, to appear proud of some things which are really vicious—injurious both to themselves and others, and of which they would not have been guilty had they been seasonably and properly instructed. Among these may be mentioned many instances of cruelty to animals, and also to fellow beings. By indulging in cruelty to ani-

mals children are prepared for cruelties of almost every description.

Next to the fear and love of God, nothing appears more amiable in children, than a kind and tender disposition towards the creatures which God has made; and nothing more detestable, than a spirit of cruelty and torture. Children who are accustomed to find pleasure in the pains and torments of animals will soon be prepared to sport

“And revel in the torments of mankind.”

But this spirit of cruelty and torture is the proper fruit of education. It is abundantly evident from the history of different nations, that children may be taught to treat with *tenderness*, and even religious respect, any of the creatures of God; and if such be the power of education, it is certainly possible to banish from society every custom of wanton cruelty to man or beast.

No. I.

THE IMPORTANCE OF CHILDREN.

“And they brought young children to him that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them—Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.” Mark x. 13-16.

This portion of history suggests several interesting ideas in relation to children, and to the temper which men must possess to enter into the kingdom of God. This passage has however occasioned some diversity of opinion among Christians. But we may avoid the controverted questions and still say, that Jesus Christ has taught us, that little children are objects of great importance, and that they should be brought to him. All he said and all he did respecting them is in favour of these ideas; and his opinion is worthy of the highest regard.

Little children are of as great importance in the world as men and women. All the great and good among men of former ages, and of the present age, were once little children; and the young children of the present time will soon supply the places of their parents.

In a future day the leading characters in church and state must all be from among the little children of the present time. The future teachers of schools, academies and colleges—the ministers of religion and the various descriptions of authors or writers—the legislators, and judges of courts—the governors of the several states, and the presidents of the United States, must all be formed of such materials as the young children whom we now see in the arms of their mothers, or playing about the streets.

Some perhaps would add—that of the little children of this day and of this country, there will arise some great generals or leaders of armies, who shall

acquire high renown by *havock* and *manslaughter*! We indeed fear that such may be the lot of some little children; but we hope better things for them and for our country—"things which accompany salvation" rather than destruction. But the children of the present time will probably become instruments of extensive good, or of extensive mischief, according to their education.

Little children are capable of vast improvements in knowledge. No bounds can be assigned at which they will stop. We know not the heights to which they may rise in this world; and in the world to come they may be advancing in knowledge for ever and ever.

They are also beings capable of great happiness or misery. If seasonably brought to Christ, and educated as his disciples, they may attain great happiness and do much good before they shall leave the present state; and in a future state they may enjoy not only perfect but ever increasing felicity and glory. But those who shall be educated in vice and irreligion will probably be wretched both here and hereafter.

Jesus Christ is the LIGHT of the world, the way, the truth and the life, and the saviour of all them that obey him. To him children should be brought, by being faithfully educated in his religion, and as his followers.

His compassion for sinners demands the love and gratitude of all. His tender regard for little children should excite them to attend diligently to his instructions, to obey his pre-

cepts, to imitate his example, and to rejoice in him as their friend, their Saviour, and their Lord.

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No. II.

THE LAST WORDS OF A FATHER
TO A SON.

THUS says General Wilkinson—"I had the misfortune to lose my father before I reached my seventh year. His last words to me were graven on my memory, and have ever been associated with my remembrance of him—*My son, if you ever put up with an insult I will disinherit you.* I mention this trivial circumstance in the hope, that respect to the injunctions of a father may extenuate some errors of my life. He was taken ill the same night, and never rose from his bed."—*Memoirs*, p. 8, 9.

REMARKS.

1. This last injunction of a father cannot justly be regarded as a "trivial circumstance." It appears that it was not so in its effects. The "errors" which the general hoped would be extenuated by his "respect to the injunction of a father" were probably such as related to the practice of duelling. It is worthy of notice that a threatening injunction to excite a spirit of revenge proved to be the "last words" of the father to the son. What a solemn admonition is this to parents, to take heed in respect to what they say at any time to their children! Their most improper injunction may be their last, and may have influence on their children through life. Such speeches may occasion the untimely death of their own chil-

dren, or occasion them to become murderers of others.

2. As fathers may err through the influence of their own education, it behoves children, as soon as they are capable of doing it, to compare the "last words" of their parents with the words of the Saviour of men, to see whether they accord with unerring instructions.

3. We may here observe the perfect contrast between the last injunction of a father to a son, and the words of Jesus Christ relating to the same subject. The father says—"My son, if you ever put up with an insult I will disinherit you." The Saviour says, "When ye stand praying, *forgive, if ye have ought against any*,—that your Father also which is in heaven may forgive your tresspasses. But if ye do not forgive, neither will your Father which is in heaven forgive your tresspasses."

Not only did our Saviour give these injunctions, but he enforced them by his own example. Although he was inoffensive in his deportment, he was not exempt from abuse and insult; but he did not "render evil for evil, nor reviling for reviling,"—nor did he ever attempt to vindicate his honour by a challenge for a duel; but he prayed for those who insulted him, "Father, forgive them, for they know not what they do."

Let young people therefore beware, and hearken to no counsels, nor regard any threatenings, which are adapted to excite an unforgiving or revengeful spirit. Let them duly consider how much they need the forgiving

mercy of God ; this will moderate their resentments towards such as may have insulted or offended them. Let them also consider that if they attempt to revenge a wrong, it may be their *last act*, and close their account for eternity. How awful must it be to appear at the bar of God with a heart overflowing with the spirit of revenge !

No. III.

POETRY ADDRESSED TO A ROBIN—whose nest had been taken out of the author's garden, where she had long been accustomed to build.

"Spare thy reproach, thou more than tongue,
'That little, lively eye !
It was not I that stole thy young,
Indeed it was not I.

"With pleasure equal to thine own,
I've watch'd thy tender brood;
And mark'd how fondly thou hast flown,
To bear them daily food.

"Nor e'en than thine with less delight,
I look'd, and long'd to see
The first attempts of infant flight,
With patience taught by thee.

"And now that restless thou dost rove
And with sad note repine,
Think not, lorn mourner, that I prove
A pang less keen than thine.

"Ah, base were he, whose hand could stain
Fair hospitality
With act so foul as thus, to pain
A harmless guest like thee.

"Pursue me not from spray to spray :

How shall I teach my tongue
Some sound that may to thee convey,
I did not do thee wrong.

"O that I knew, sweet innocent,
The language of thy kind ;
Or could some lucid sign invent,
Fitting thy feeble mind !

"This spot indignant do not quit !

Thy confidence replace ;
And here with generous trust commit
Once more thy tender race.

"For here thy young have oft before
Securely spread the wing :
Oh grant my shades one trial more,
Here pass another spring.

"Meanwhile this comfort I will take,
Not long thy woes will last :
All hearts but man's soon cease to ache,
Thy griefs will soon be past."

Alas ! "for him" who "broke thy rest,"

Oh what a heart of steel !
"A mind" like his must be "unblest,"

Till it is taught to feel.

FAWCETT.

REMARKS.

Liberty has been taken to alter the last verse ; not on account of the poetry, but on account of the sentiment. While the author aimed to excite tenderness towards birds and other animals, he indulged improper feelings, or at least adopted improper language, respecting the

person who stole the young rob-
bins. The lines with which he
closed were the following :—

“For him, whose hand hath
broke thy rest,
Be this his curse through life,
A mind by the mild muse an-
blest,
Base care and vulgar strife.”

These lines would not have
been given at all, were it not for
the opportunity they afford of
correcting a *common vice*. To
express his sympathy for a fa-
vourite bird, and his abhorrence
of the deed by which she was
afflicted, the poet should not
have adopted language import-
ing a wish that the evil should
be recompensed on a fellow be-
ing by a “curse through life,”
and a “curse” too which would
involve sin as well as misery.
It is much to be regretted that

Mr. Fawcett has given an ex-
ample of such inconsistency.

But wishing evil to those who
have acted a cruel part, wheth-
er to men, beasts, or birds, is a
very common vice. The Chris-
tian religion will justify no such
language, no such imprecations,
or wishes of evil to those who
have done evil. Evil doers are
objects of *pity* as well as of
blame; and it is much more
consistent with the spirit of
Christ and the precepts of the
gospel, to pray for the repent-
ance and forgiveness even of
enemies, than to wish or hope
that they may be visited with
calamity. Oh, how often are
good people in such a state of
mind that they “know not what
manner of spirit they are of!”
Let the young beware, and not
imitate the *faults* of good men.

REVIEW OF GEN. WILKINSON'S REFLECTIONS ON WAR.

IN the “Introduction” to the
volumes entitled “Memoirs of
my own times” General Wilk-
inson has favoured the public
with the following reflections
on War :—

“Military glory! fascinat-
ing sound! bewitching subject!
but who profits by the acqui-
sition? the nation? no, but those
who live and feed on the nation.
War, which subsists on the
blood and treasures of the peo-
ple, forms the aliment of this
alluring dame, *glory*, and is ut-
terly destructive of national
happiness, which depends on
peace and tranquillity. I must
not therefore be blamed for in-
dulging a transient reflection
upon these alternatives, which

are as opposite in their nature
as the poles. The fate and for-
tune of all countries in all ages
will bear testimony in favour
of my position from remotest
times down to the late transcen-
dant glory of France, and the
present deplorable condition of
the United Kingdom of Great
Britain and Ireland, whose gov-
ernment has reached the pinna-
cle of military fame, whilst its
ill-fated subjects are plunged
into the abyss of wretchedness.

“Military glory! It has be-
come the favourite theme of
our public councils, and the
dominant passion of the rising
generation, whilst national hap-
piness, neglected and forgotten,
has ceased to be an object of in-

quiry, and is sinking into oblivion, under the pressure of luxury, avarice, ambition and vain glory.

"Yet the following contrast is so striking and impressive, that I flatter myself it may rouse the most lethargic, before it be too late :—

"The companions of military glory, are—

Wars,
Armies,
Immorality,
Vice,
Prodigality,
Battles,
Human Slaughter,
Exactions,
Public Debts,
Embargoes,
Penury,
Famine,
Pestilence,
Widows and Orphans.

"This contrast is neither strained nor affected ; it is drawn from nature, and does not exhibit an hundredth part of the heart-rending horrors of war, nor the divine blessings and tranquil enjoyments of peace. Of these truths we have abundant proofs in our own times, and in our country ; with the good and the ill before them, I implore heaven so to direct the councils of the country, as long, very long to save it from the scourge of nations ; and I will close these reflections with an applicable quotation from the writing, of the sage, the patriot, and the Christian, John Dickinson, a citizen as eminent for wisdom as he was conspicuous for private and social virtues.

"It is a mournful but instructive study to read the history of mankind. There we see their follies and their vices depicted at full length, accom-

"The attendants on pacific policy, are—

Security,
Agriculture,
Religion,
Virtue,
Economy,
Ease and Content,
Domestic Security,
Taxes on Luxury,
An overflowing Treasury,
Commerce,
Riches,
Abundance,
Health,
A smiling Progeny.

panied by their miserable attendants. The prominent feature is an aptitude to plunge into war—

For man, too haughty in a prosperous state
Is blind, and heedless to his future fate.

"A child may set fire to a house, but a whole city may not be able to prevent the conflagration from burning the buildings in every street to the ground. All nations rush forward to the effusion of their own blood, and voluntarily pay the penalties of their obstinate fierceness."

Such are the reflections and such the testimony of a man, whose life has been devoted to military pursuits, and who has had a fair opportunity to form an estimate of the advantages and disadvantages of war. Some perhaps will question the correctness of his motives in publishing his Memoirs ; but with

these I have nothing to do. Disappointment, adversity, and what he denominates "persecution," may have led him to reflect on the unprofitable and baneful character of wars in general; but from whatever causes his present views may have resulted, his reflections appear to be just, and his testimony is an important document. It deserves a place in the Christian Disciple because it is adapted to promote an object which should be near the heart of every Christian—the abolition of war.

The General very justly observes, that his "contrast does not exhibit an hundredth part of the heart-rending horrors of

war, nor the divine blessings and tranquil enjoyments of peace;" but if the evils on the one hand and the blessings on the other, were no greater in reality than they appear to be in his picture, still, to abolish war and establish peace, is an object which will warrant the most fervent and energetic exertions. To accomplish the object, nothing more is needful than the *cordial consent of mankind*. But to obtain or produce this consent, much labour on the part of Christians is necessary; and also the smiles of that God who gives success to benevolent efforts, and without whose blessing all efforts are vain.

REMARKS ON CATECHISING.

MR. EDITOR,

I offer a few remarks for the Disciple, on a subject which appears to be thought of little importance by some, and by many to be regarded in an erroneous light.

The method of instruction by catechisms, appears to have been more used in the days of our fathers than it is at present. Since we have ceased to think them infallible, very many have also ceased to think them useful. But if they are not so useful as they were once thought,—though they may not do every thing in the way of religion and salvation, still they may be admirable manuals to assist parents and teachers in giving early and lasting impressions of religious truth. The minds and memories of children must be in some way exercised; the cate-

chism affords them good exercise. It also affords them convenient employment on the sabbath, a day which is likely to pass heavily with them. It may not perhaps, in either of these respects, be superior to the employment of committing to memory hymns, or passages from the scriptures; but it has this advantage over them, that it is made more animated by the alternation of question and answer, and offers opportunity, by suggesting other questions, of additional instruction and valuable observations.

It appears to me therefore, that this method of conveying religious knowledge, if discreetly conducted, will be found to possess many advantages. To conduct it thus discreetly is no easy task; as indeed no part of the business of education is

easy, where we resolve to be successful. It is easy to give commands, and to make a child commit to memory and recite the passages we assign. But this is doing little; and if this were all, it would be of small consequence whether it were in a known, or an unknown tongue. The difficulty is, and the only real advantage is, to make him understand, and feel the truths, and above all to practise upon them. This is really the object of catechising, no less than of other religious instruction; and if we do not accomplish this, to what purpose have we laboured? Yet how frequently is it conducted, as if not this, but something else were the object. It has been carried on like those studies of the school room, which are intended for nothing but the discipline of the mind; and children have learned the answers, as they learn their lessons in grammar—just to repeat, and think no more of them till called to repeat them again. So that although taught on the Sabbath, it has proved no more a *religious* exercise, than the lessons of the Monday. It is true, this is not universally the case: There are parents who have taught it with the most encouraging success as a *religious* work; that is, they not only make their children recite, but understand it; they explain it to them; they put question after question concerning what they have repeated, till they find that all is clear to them; and then they enforce the duty of keeping in mind the truths they learn, and applying them to their own conduct. Thus they impart a great deal of

knowledge which the catechism does not contain; they adapt the whole to the present situation, circumstances, duties, and temptations of the learners, and cause them to become Christians in action and disposition, as well as by word of mouth. They prevent their learning mere words and sentences; they turn their attention to the ideas, and guide them in adopting these principles and feelings for their own.

This seems to be the only proper and useful method of conducting this exercise. It is, as was observed above, a task of some difficulty, which not every one is qualified perfectly to perform. Yet it ought not for that reason to be neglected. Every one can do something, and every one should do his best. Nothing good is accomplished without labour; and the good which might result from this, when even most imperfectly performed, is so great as to encourage all in making the attempt. Especially we could wish that mothers, with whom the first years of life are so constantly spent, and whose affectionate influence might avail so much, would conscientiously make this a regular object of their cares. We know not how the leisure hours of the Sabbath could be more pleasantly or profitably employed, than in giving to the offspring of their love those sentiments and principles, which are to be their happiness in life and their glory forever; or what employment could be more grateful to a thinking, and affectionate mother, than that of forming the Christian character in those for

whom she is most interested. In this work a good catechism will greatly assist, by reminding her on what points to give instruction, and affording an opportunity of doing it.

If these remarks upon the design and method of catechetical instruction be just, then in order that compendiums of this sort may be used to advantage, two things are necessary: First, that they be simple in their manner, containing no language which is not level to the comprehension of children. Our object is to fill their minds with ideas suitable to their age, and to mould their hearts to the upright and pure feelings of the gospel. This can only be done by addressing them in words of which they know the signification. It may be sometimes well, we acknowledge, to put into their memories sentences which they know not now, but may know hereafter, and instructions which may be of value in their riper years, though they can now neither understand nor use them. Yet certainly, where we wish to give them a right character *during the period* of education, our lessons should be principally applicable to that period; and any books containing what they can only use after they have come to the age of man, do something to defeat our express design, because they unavoidably encourage the pernicious habit of reading without attention to the meaning of what is read. Children should not be put into the same class of learners with men; and if we use a catechism of unintelligible language, we appear to merit the reproof of St. Paul to his

gifted Corinthian brethren, who preached to the congregation in unknown tongues; except, says he, ye utter words easy to be understood, how shall it be known what is spoken? If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh will be a barbarian unto me.*

A second thing of equal importance with simplicity of language, is, simplicity in the truths contained. There should be none but those which are readily understood, or easily explained. There are ideas as well as words, which belong to men only, and with which children have no concern; even the apostle has intimated that there is in religion a strong meat fitted only to men, and a milk which is to be reserved for babes.† To the young, belong the first principles; there are here, as in every thing else, what must be deferred to riper years, for this plain reason, that they cannot be sooner understood, or applied to any use. We do not suppose that even men can understand all the truths of religion, if you mean by understanding, a complete comprehension of them. Very many we cannot pretend to find out to perfection. But the motives which should influence us, and the laws which should govern us, we may understand, and so may the youngest, so far as to do what the Lord requireth of them, and walk in the way everlasting. And we conceive that when we have attained this, we have attained the whole ob-

* 1 Cor. xiv. 9, 11.

† 1 Cor. iii. 2. Heb. v. 12, 14.

ject of religious education. We would have catechisms aim at this ; we would have parents, tutors, ministers, aim at this. It will be time enough to teach our children the disputed theology of controversy, when we have done all in our power to make them good.

We cannot think it necessary that every catechism should contain a complete system of divinity ; so that he who studies it should be thereby made perfect in all the technical phraseology of a sect, or even in every thing which is true in religion. That may be excellent for instruction, which is only partial, and contains only the truths which are adapted to the present situation and immediate wants of the learner. If we can succeed in making *one* important truth felt, and carried into practice, we certainly do far more for religion, than if we hastily put into the memory only, all the truths, both natural and revealed, which are within the reach of the human understanding. We think it therefore of more pressing importance to instill practical sentiments and devotional feelings, than to initiate into the doctrines. The former, young persons can use ; the latter, they cannot. And I should object to the latter, not only for this reason, but also because I should doubt whether I had any right with respect to points on which Christians are divided, to teach my opinions with positive authority ; I should consider that by so doing I virtually bound the consciences of those over whose infant minds I had influence, and took from them all

power of future free enquiry ; while after all, I might be in the wrong, and my favourite dogmas prove to be no more than the hay and stubble which, in my weakness and ignorance, I had been foolishly building on the foundation of the gospel. I would therefore confine myself to practical catechisms ; to those which teach the clear, unquestioned truths of revelation, and the duties which we owe to God, to Jesus, to ourselves, and to one another,—which contain the rules of godliness, and instruct us how to guard the issues of life. Here, there is no doubt, no hesitation ; here, we *know* that we do right ; in this course we *cannot* be mistaken ; all is safe, and we believe will be safe forever, if we can make our children pious, devout, benevolent, self-governed, and possessors of all the Christian graces. To make them such, will not perplex their understandings, or harass their spirits, or subject them to doubtful disputations ; it is a plain and straight path, it is a pleasant and peaceful one. If we make them such, no matter by what great man's name they are called,—they will deserve that of Christ, and while their lights thus shine, all will see their good works, and acknowledge that they have been with Jesus.

Before I conclude I wish to repeat the remark, that not the best of books will accomplish the intended design by their own virtue, or at all supersede the necessity of a great deal of private instruction and watchfulness on the part of teachers. We must regard them as designed to assist and regulate our

labours; as designed rather to give us an opportunity to converse on religious things, and explain, and enforce them, and show their practical application, than as being of themselves sufficient to supply children with complete instruction. Children cannot know that they are to apply to their conduct what they read, till they are taught to do so; and *then* they will not know how to do it advantageously, without continual direction and assistance. This assistance and direction must be principally yielded them by their parents, who are much with them, and can watch over them, and are acquainted with their dispositions and characters. If neglected by parents, it cannot be thoroughly done, because none others have the same opportunities to apply directly to their thoughts, temper and conduct, the lessons of the day. This requires an intimate

acquaintance, and familiar intercourse, which belong only to members of the same household. And if parents would use this intimacy and familiarity, to mould the hearts and characters of their children after the fashion of the lessons they have learned, the effects, we are perfectly convinced, would be immediately conspicuous and incalculably happy.

NOTE.

The writer of this article is entitled to thanks for his pertinent and judicious "Remarks." On the plan which he has recommended, the benefits of catechising will not be confined to the children who may be thus instructed; the parents will, in several respects, share with their offspring. This the author of the Remarks is capable of illustrating, and we hope he will do it in a future Number. The subject is of great importance.

EDITOR.

JEMIMA WILKINSON.

"EXTRACT from a Journal of a tour to Niagara Falls, &c. in the spring and summer of 1812.

"June 9th. At 5 o'clock on Tuesday morning, I set out with Mr. —, in a single horse wagon, for the town of Jerusalem, (about 23 miles southeast of Canandaigua,) in which is the residence of Jemima Wilkinson. We were provided with an introductory letter by Mr. —, which was addressed to the Universal Friend;—we were told that she acknowledges no other name. So bad was the road, which is for several miles

through the woods, where the path is hardly perceptible, that we did not reach the house till after 12 o'clock. It was by far the best house we had seen since we left Canandaigua; but the reverend lady is nevertheless about to remove to a much better one, which is now finishing. As we did not find the Friend at home, we walked to the top of the hill on which the new house stands, and found it to be spacious and elegant. It is three stories high, and has six rooms on the floor. The groves and forests around, and the whole scenery of the neighbour-

hood, are uncommonly beautiful, and fit to nourish the enthusiasm of its inhabitants. Upon perceiving the return of the carriage of the Friend, we again went to her house; and were surprised to find at the door, a coach which would not disgrace by its appearance a rich citizen, with a golden star on each side, and with the letters U. * F.

† separated by a cross, with a star above, on the back. Notwithstanding the lady had received our letter as soon as she came home, we were suffered to wait in her kitchen three quarters of an hour, without any offer of refreshment, before we were admitted to an audience.

“At last her prime minister appeared to conduct us into her presence. Her name is Rachel Mellen; she is from Pennsylvania, and has yielded a considerable fortune to the use of the Friend. When I saw Jemima Wilkinson, I was at first impressed with the idea that I saw a man; for her stature is large, her face full and without feminine fairness, and her dress masculine. She wore a loose black gown, which was open before, and wrapped round her, the back of which was ornamented in the manner of a clergyman's gown, and she had on a black cravat, beneath which appeared a white one, whose ends hung over her bosom, like ministerial bands. Her head had no covering, and her hair was combed back, and curled at the ends. She rose to meet us, and shook hands with us. As soon as we were seated, I observed that the end of our visit was to gratify our curiosity,

and obtain such information as she would give us as to the peculiarities of her religious tenets, and her modes of worship. She took no notice of my implied inquiry; but our conversation was for a time upon unimportant subjects. She replied however to several questions as to her opinions on particular subjects of theology with sufficient verbosity, with a confused mass of scriptural quotations, and almost always with obscurity, which sometimes was impenetrable. Her command of the contents of the bible, and her readiness in the use of scriptural language were surprising. She used few expressions which could not be found in the sacred books. When we pressed her too closely, her refuge was declamation, which continued till our patience was exhausted, and the object of our enquiry lost. Her claims to a divine commission, which were not openly stated, but clearly implied to us, it was particularly difficult to induce her to defend. She appeared somewhat offended when I told her, that I knew of no other test of divine authority but miraculous power; nor would she explain to me how I might detect imposition. But she said to me, that no one should presume to take the office of a minister of religion without being convinced that he was called by inspiration to its duties, and that the service which was for lucre was of no value. I was rather disgusted with the common-place rant of enthusiasts which she made use of on this topic; especially as she displayed on other subjects rather uncommon ingenuity. I

could not discover that her opinions differed from those of the Quakers, except that she assumed for herself the honour of a divine appointment,—for what special purpose I heard not. Of the character of this woman I thought I had obtained sufficient knowledge, and this was my principal purpose in visiting her. Like most of the false pretenders to religious superiority, I believe she makes her claims to uncommon inspiration in sincerity. But I am satisfied she is neither impeccable nor immaculate. She is ambitious and selfish. She has not thought it unworthy of her character to amass a large fortune by the donations of her followers; and she is not ashamed to spend it in the indulgence of her pride and luxurious appetites. She keeps her carriage among followers who can hardly earn their subsistence; she can see from her great palace no dwellings but log houses; and the food which supplies her table is such as I presume those around her seldom taste. Her natural disposition I believe to be passionate, tyrannical and overbearing; and her worst feelings have been nurtured by the foppery of the attentions she has received, and the eminence to which she has raised herself. Her mental powers are vigorous. She has acuteness and cunning, and must be skilled in human

nature, to have gained such an ascendancy over so many minds. I was astonished at the dexterity with which she evaded our questions, and at the same time endeavoured to entrap us. The mixture of sincere regard to the forms and even in some degree to the realities of religion, and of assumed sanctity, which appeared in her deportment and conversation, tended to produce in my own mind some momentary doubts of the justice of my views of her character; and I do not wonder that such imposing manners, and such artfully supported pretensions, should produce upon those who are weak in intellect, and inclined to superstition, submission to her as a leader, and devotion to her as a religious guide. Her adherents, who have been drawn from various parts of the United States to this spot, that they might be united in society and neighbourhood, are, if I may trust to the information of those who live near them, of this character; and they are not estimable for their industry or attention to business. They do not at present exceed one hundred in number, and they are not increasing. Their enthusiasm was perhaps excited by the love of novelty, and the submission which they voluntarily made, will not probably be imitated by their children."

THE EDITOR'S APOLOGY.

WHILE conducting the *Christian Disciple*, the Editor has received various intimations relating to the real or supposed

defects of the work—most of which have been made with apparent friendship and candour. Some have suggested that

there is a severity of remark indulged in the work which is inconsistent with "*speaking the truth in love.*" Others complain that it is deficient in *spirit*, too cautious and forbearing. Others that it contains too much on the subject of Bible Societies—too much against war and in favour of peace—too much on candour and benevolence.

The Editor has not such an opinion of himself as to suppose that the work has been conducted in a *faultless* manner. He can only say that he has aimed to do good and not to do mischief. But if he might judge of the character of the work from the contrast in the objections which have come to his knowledge, there would be ground to hope that the objections might cancel each other and truth be found between them. He has long been aware of the impossibility of pleasing every body, and of the importance of aiming to please HIM who cannot judge amiss.

It ought to be considered by all that the title of the work is the "*Christian Disciple*"—its motto, "*Speaking the truth in love;*" and that the spirit of the work should accord with the title and motto. It should also be considered that, by the influence of education and other causes, the readers of the work are possessed of different tastes, prejudices and opinions, and that of course they will feel and judge very differently in regard to the same articles. Among the subscribers for the *Disciple* there are men of opposite opinions on several controverted subjects—men too, perhaps, of equal piety and goodness; and

is it not better to endeavour to promote love and good will between these different classes of Christians, than to be perpetually wounding the feelings of the one to gratify the feelings of the other, and thus excite a spirit of hostility and alienation?

There are already too many people in our world to whom scarcely any thing is interesting but war of some kind or other. To many, a news-paper, however well it may be conducted, is uninteresting, except in a time of war, either between different nations or different parties. The paper may be filled with very *useful* articles, but if it has nothing of war in it, it will be pronounced dry, barren and dull. Would it be proper on this account to endeavour to keep alive a spirit of hostility among men, for the sake of rendering newspapers more interesting to readers, or more productive to Editors?

It is unquestionably true that in the present state of society the spirit of party and war will command *more readers and more money*, than the spirit of love and peace. But is not this a proof that things are not as they should be, that the public taste is depraved, and ought to be corrected? It is hoped that the time will come when the partisans and promoters of war and dissension among Christians, will not be regarded as their best friends and benefactors; and when it will be understood that the more there is of the spirit of party and uncharitableness in a periodical work, the more bewildering it is both to the writers and the readers;

the more pernicious in its consequences, and the less entitled to the character of a *religious* or a *Christian* publication.

It will perhaps be said, that, as others maintain a perpetual warfare, the Christian Disciple may at least *fight in self defence*. It may indeed "fight the good fight of faith;" it may "bless them that curse," and try to "overcome evil with good:" but it should never be so "overcome of evil" as to "render evil for evil or reviling for reviling." If others will fight, and calumniate, to support or propagate their opinions, let them have the credit of *fighting without an enemy*. They will perhaps the sooner come to their senses, and be convinced that war and dissension, clamor and reviling, are not on the whole such honourable employments, or so accordant with the Christian temper, as they have imagined.

The Editor of the Disciple has no inclination to sacrifice truth to please men; nor can he consent to sacrifice Christian charity for the sake of rendering his work more popular or more lucrative. While he views with astonishment the endless diversity of opinions among professing Christians, he sees, or thinks he sees, both good men and bad men in all the denominations with which he has had opportunity to be acquainted; shall he then adopt the practice of dealing in *wholesale* censure? The good, of all denominations, he would treat with respect, forbearing to reproach them on account of what he believes to be erroneous in their opinions, remembering that he also is in the flesh, and that he needs both the candour of men and the mercy of the Lord.

HYMN TO PEACE.

By the late RICHARD ALSOP, Esq.

HAIL, thou bright celestial form,
Soft descending from above,
Calming discord's furious storm,
Child of mercy, child of love!

While as yet with guilt unstain'd
Man through Eden happy stray'd,
Peace, the seraph, sole remain'd,
Guardian of its blissful shade;
When, from duty's path declin'd,
Him the tempter lur'd astray,
Angel guards their charge resign'd,
Weeping, sped to heaven their way.
Hail, &c.

But when earth's wide regions o'er
Far the deluge flood was hurl'd,
While the ark the patriarch bore
'Midst the ruins of the world,

Thou commission'd from on high,
Didst repress the raging wave,
Arch'd the rainbow o'er the sky,
To the dove the olive gave.
Hail, &c.

When amidst exulting heav'n
Loud hosannah's hail'd the birth
Of a Prince and Saviour, giv'n
To redeem the sons of earth,
Thou receiv'dst the Almighty word—
'Go, o'er Bethlem fix the star,
Bid the nations sheathe the sword
Through remotest realms afar.'
Hail, &c.

Long has war's unsparing hand
Strew'd the bloody fields with dead,

And through every Christian land
 Want, dismay and sorrow spread.
 Now the clouds of sorrow flee,
 Wars and fierce contentions cease,
 We, in choral hymn to thee,
 Hail thy coming, heavenly peace !

Hail thou bright celestial form,
 Soft descending from above,
 Calming discord's furious storm,
 Child of mercy, child of love !
Written, Feb. 26th, 1815.

INTELLIGENCE.

BIBLE IN CHINESE.

From the Religious Remembrancer.

Extract of a letter from the Rev. Rob't. Morrison, to a gentleman in Philadelphia, dated

CANTON, (CHINA.) Feb. 10, 1817.

MY DEAR SIR,

As you and the friends of the Bible in America have subscribed so liberally towards the translating it into Chinese, printing and circulating it, I beg to submit to you the state of our finances.

Public property possessed and received in 1816,	11,239 25
Disbursements at the Can- ton station,	9,622 50
Balance	<u>\$2,916 75</u>

I am authorized to draw further On the B. & F. Bible So- ciety,	267 : 7 : 4
On the Tract Society of London,	500
	<u>£767 : 7 : 4</u>

Mr. Milne, at Malacca, is poorly in health, but he is progressing in his Missionary labours. The school is flourishing. The Press is employed, and he endeavours to preach the Gospel to the heathen. He is a man of a right spirit. O that his life may be long continued !

The Chinese, who prints his Magazine in Malacca, has made a profession of faith and has been baptised.

Yours, &c. ROB'T. MORRISON.

EDUCATION IN HAYTI.

Extract of a letter from Mr Thomas Bosworth, to the Editor of the Christian Herald, dated

PORT-AU-PRINCE, July 2, 1817.

DEAR SIR,

I EMBRACE the earliest opportunity

of sending you a few tracts in the French and Spanish languages, and also to inform you of my safe arrival at this place, and the kind reception I have met with from the President, who had expressed his intention of having Schools established as soon as possible in every part of his dominions. He also gives me reason to hope, that in a few months I shall have a school in this place of *five hundred* children, for which he will cause a house to be built for me without delay, when materials can be procured ; the great want of which we have to lament at present.

The President appeared much delighted with the object of my mission, as also with the present of 150 Bibles from the New-York Bible Society. At present, the Bible Society here, which was set on foot by Mr. Grellet, (of New-York,) and others, is in an inactive state : but I hope before long it will be otherwise. Very few *here* can read, and a less number have the word of God in their possession. Ignorance and superstition are chains, by which Satan holds millions in captivity. In proportion as the cause of education advances, and prepares the mind for religious instruction, we may hope to see the Day-Star, arising in the hearts of the benighted children of men, and giving them a true knowledge of salvation by Jesus Christ. The Methodist Missionaries meet with no outward opposition ; and the people flock to hear them preach. There appears to be a considerable anxiety in the natives for instruction, and many wish to have the Bible. I remember seeing an article in the Constitution of your Bible Society, providing for the supply of Bibles for vessels leaving the port of New-York ; but am sorry to inform you, that in the vessel by which I came, we had not one among the sailors.

BENEFIT OF CHRISTIAN INSTRUCTION.

WITH what success, under the divine blessing, Christian instruction may be given to African Slaves, is shown in the following anecdote. A gentleman walking one day among his plantations, perceived some peas growing between the canes, that were quite ripe. Knowing that the slaves were short of food, from the little time which they were allowed for the cultivation of their patches of land, he called to one of them who was near him, and asked him why he did not take those peas. "They are not mine," answered the black. "O, fellow," replied the master, in reference to the known propensity of these people, "every thing is yours that you can lay your hands on!" "O, Massa, (rejoined the slave) Negro dat pray, no thief!" The planter was struck with astonishment. "What have I been about, (exclaimed he) not to let the Missionaries come upon my estate!" He immediately sat down and wrote a note to a Missionary who resided in the neighbourhood, desiring him to come and preach to his Negroes whenever he pleased.—*Chillicothe Recorder*.

INDIAN COUNCIL.

AT Fort Hawkins, in July, there was held a meeting of the Creeks to the amount of fourteen or fifteen hundred. It is said that the United States' Agent had so much influence with the council as "to prevail on them to abrogate their ancient law of retaliation, which permitted a murder to be satisfied by taking the life of a relation of the murderer, if the principal could not be found; and have thus forbidden the practice of indiscriminate revenge. On this point they have passed a written law."

Let Christian rulers now be so wise and condescending as to imitate the example of these savage chiefs—let them but abrogate all their own laws and usages which are as unjust as killing the innocent for the crimes of the guilty, and the attempt to abolish war will no longer be regarded as chimerical. For not a single instance of public war between Christian nations can be named, which has been conducted on any better principle

than that which the Indians have agreed to relinquish. Shall it be said that the chiefs of Christian nations are more obstinate in their adherence to savage principles and customs, than savages themselves!

PETZELIANS.

"IN Austria a sect called Petzelians has started up to sacrifice men to purify others from sin. In Passion Week several men were thus murdered—and on Good Friday, a virgin, aged thirteen, was also butchered in a similar manner. Petzel, the founder, and 86 of his followers have been arrested and will be tried."

This article "from a London paper of May 1st," has appeared in the N. J. C. Repository, p. 162. It is indeed a shocking account, and will be so regarded by all our readers. But had this mode of offering human sacrifices been popular in Christendom for one thousand years, Christians would have submitted to it at this day as readily, and with as little reflection or remorse, as they now sacrifice men on the altar of military ambition; and had the latter custom been of as recent origin as the Petzelian sacrifices, it would probably and justly have been regarded with far greater horror.

LAMENTABLE INCONSISTENCY, OR FREE SLAVES.

THE Farmer's Cabinet has published from the Albany Gazette, the following cross readings collated from southern papers—"Where liberty is, there is my country"—"Just landed and for sale 500 healthy negroes"—"Liberty, equality, and the rights of man"—"Upwards of 200 negroes for sale at auction"—"Cut off the ears of the black rascal and give him 50 lashes!"—"The sons of Columbia will never be slaves"—"To be sold on my plantation 10 or 15 families of blacks; they will be sold separately or together, as may best suit the purchasers"—"America is the only free country on earth"—"The slave trade in Europe has been entirely abolished."

Let the fathers and mothers in New-England seriously reflect on the facts alluded to in this article; let them consider that this traffic in human flesh is still carried on in this land of

liberty ; let them also consider how they would feel should they experience such a reverse of condition as to read in the news-papers advertisements for the sale of themselves and their children, either "separately or together as may best suit the purchasers ;" then say whether in such a case they would boast of living under a free government or in a land of equal rights,—and whether no better name than fanaticism is applicable to the conduct of men, who feel for the southern slaves, and are disposed to do something to effect their emancipation.

Is there not a shocking and criminal insensibility generally indulged in our country respecting the condition of the slaves ? Let us look for one moment on some expressions which were written by Mr. Monroe in his late answer to an address from the committee of the town of Providence—"Every where, says the President, in our country the reflecting mind cannot fail to observe the blessings of a free government. Living under a constitution which secures equal civil, religious, and political rights to all, it is a great consolation in administering it, that the people have formed so just an estimate of its value, and from rational conviction and not from blind prejudices, are sincerely devoted to its preservation."

In quoting this passage no desire is entertained to reproach the President ; but we most sincerely wish to lead people to reflect on the manner in which the degraded condition of more than a million of blacks is entirely overlooked in speaking of our "free government" and the equal rights of *all* our fellow citizens. The President is not alone in this inconsistency. He is supported by the language and the conduct of a large majority of the writers and speakers of the present day. But in what sense is our government *free*, while nearly a sixth part of the whole population of our country are *slaves*, and liable to be sold at auction to the highest bidder ? Does a free government mean one which insures to the people the rights of freemen ? Or does it mean a government which is free to authorize one class of its subjects to enslave and make merchandize of another ?

MEETING OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

London, May 7, 1817.

THE Report briefly mentioned the flourishing state of the Society, and its rapid extension through the world. The spirit of peace had poured on the world a rich abundance of moral and intellectual blessings. Christian knowledge is now confined to no country : the African and the Asiatic—the Hottentot and the Hindoo, are enabled to trace the mind of God in the pages of Scripture, and rejoice in there contemplating a sublimer revelation than in sun, moon, and stars. The crescent of Mahomet sinks before the rising beams of Christianity ; a Mahometan aged 40 had learned to read, purposely that he might read the Scriptures. The first bible sold in Africa was to a Hottentot. An African said of the Scriptures, "These are the weapons that will conquer Africa—they have conquered me." The Report stated the formation of various Bible Societies at home and abroad, particularly in Russia, Sweden, Norway, Denmark, &c. and even among the Catholics, thousands of whom now read the Bible : also in the East and West Indies, America, and Africa, where a Hottentot of 50 years of age learned to read that he might read the Bible. The Report concluded with giving thanks to God for a disposition to encourage the distribution of the Scriptures, and imploring the Divine blessing on its exertions.

The Report, together with the whole proceedings of this meeting, were replete with the most lively interest, and equally encouraging with those of any former Anniversary ; but as we expect to be enabled to furnish our readers with a detailed account in our next Number, we shall for the present confine ourselves to a few of the most prominent facts stated in the Report.

The object of the Society is increasingly felt and promoted in every quarter of the globe, and new fields are continually opening for the dispensation of its bounty, by encouraging the establishment of Societies for perpetuating the distribution of the Holy Scriptures, by granting to them pecuniary aid at their establishment.

and in the progress of printing large editions of the Holy Scriptures — Among the Roman Catholics upon the continent large impressions of the New Testament have been circulated at the charge of the Society, as well as to Protestants situated in Catholic countries, which have been attended with the most beneficial results.

The Auxiliary Societies in the United Kingdom, although much increased in number, continue their operations with vigour, and, notwithstanding the past year has been one of peculiar distress, they have contributed to the Parent Institution no less than 52,027*l* 9*s*. 8*d*. ; (upwards of 231,000 dollars) and as their local wants become supplied with the Holy Scriptures, they progressively allot a considerable portion of those contributions to the general purposes of the Parent Institution, without requiring any return in Bibles and Testaments, thereby enabling them to promote more extensively the printing and circulation of the Holy Scriptures in countries destitute of the Word of Life.—The sum of 21,954*l*. 7*s*. 6*d*. has been received during the past year for Bibles and Testaments. The total net receipts was 84,040*l*. 17*s*. 4*d*. (upwards of 374,000 dollars) and the net expenditure 89,230*l*. 9*s*. 9*d*. (almost 400,000 dollars.)

The total number of Bibles issued during the year, ending the 31st March last, was 92,239, and of Testaments 100,782; making the whole number issued by the Society exceed **A MILLION AND THREE QUARTERS** of copies of the Holy Scriptures.

Dr. Thorpe, of Dublin, mentioned a noted criminal lately executed in Ireland, who had never seen a Bible till he saw it in his cell a little before his execution; then laying his hand upon it he said, "Had I possessed a copy of this book ten years ago, I had not been here :—" and he spent the last minutes of his life in advising the spectators around him to procure a Bible, and to search diligently its contents. He stated that a desire to read the Scriptures was much on the increase among the Roman Catholics of Ireland, yet there were thousands of them who had not seen a Bible.

Rev. Mr. Patterson, from Russia,

stated, that fifteen millions of Bibles were wanted for the Russian Empire. Formerly 2000 annually were thought enough: now 200,000 were not half enough. The great and good Alexander, besides the 10,000 rubles which he annually subscribes, has given a palace and gardens for the use of the Society, and now promises to furnish both.

NOBLE BENEFICENCE.

THE Paris papers of Monday record a noble act of the Emperor of Russia: A German Clergyman at St. Petersburg had procured a subscription of 3000 rubles for the distressed inhabitants of the Swiss Canton of Glaris, whose wretchedness is extreme. The list of subscribers being shown to the Emperor, he enrolled himself among them for the sum of 100,000 rubles; inscribing his name with his own hand, as if to shew the cordiality of the deed, and ordering that the money should be paid immediately. This contribution is from his own purse: there is no fund in Russia, out of which it can be paid, without affecting him. The amount is about 22,500*l*.—*London paper.*

Count Romanzoff, a Russian nobleman, no less distinguished for his eminent talents than his great wealth, has lately undertaken several most patriotic projects, for the instruction and improvement of his countrymen. He has built four churches upon his estates for different sects of Christians; he has also, at his own expense, engaged and sent a vessel round the world on a voyage of discovery; he is also about to establish some schools on the recently discovered system of education, for the direction of which he has sent for a competent English instructor.—*ib.*

At the anniversary meeting, a short time since, of the "British and Foreign School Society," it appeared in the course of a most interesting report which was read of the progress, which the system is making in all countries, that the late philanthropist, Mr. Reynolds, had transmitted to the society the noble donation of £3000; and that the patriotic Mr. Owen, of Lanark, had also given £1000 to for-

ward the exertions of the Society for the benefit of a rising generation—*ib.*

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society acknowledges the receipt of 1332 dollars 15 cents during the month of July. The following clergymen have been made members for life by the payment of 50 dollars each, contributed generally by the ladies of their respective Societies.

Rev. Charles H. Wharton, D. D. rector of St. Mary's Church, Burlington, N. J.; Rev. John Keep, of Blandford; the Rev. Thomas Lyell, New-York, a director for life, \$150; Rev. Dr. Hezekiah Ripley, Green Farms; Rev. Noah Porter, Farmington, Con.; Rev. John Mason Duncan, Baltimore; Rev. Bennet Tyler, Southbury, Con.; Rev. Samuel Shepherd, Lenox, Mass.; Rev. John Smith, Cooperstown, N. Y.; Rev. Samuel Willard, of Deerfield; Rev. Dr. Joseph Strong, Norwich, Con.; Dr. John R. B. Rogers, New-York; J. B. Laurence, Salem, Mass.; Robert Hartshorn, of New-Jersey.

Donations to the Biblical Library.

By Mr Z. S. Barstow, of Hamilton College—A Dutch Bible, 2 vols 12mo. with cuts, and Psalms set to music. Amsterdam, 1778.

THE "SOCIETY FOR THE PROMOTION OF THEOLOGICAL EDUCATION IN HARVARD UNIVERSITY"

HELD their anniversary at the Athenæum, in Boston, August 26th, the day preceding Commencement; when the following gentlemen were unanimously elected as officers for the ensuing year.

President.

Rev. John T. Kirkland, DD. LL. D.

Vice-Presidents.

Samuel Parkman, Esq.

Hon. Israel Thornkike, and

Hon. Peter C. Brooks.

Rev. Francis Parkman, *Rec. Sec'y.*

Rev. Nath'l. L. Frothingham, *Cor. do.*

Jonathan Phillips, Esq. *Treasurer.*

James Savage, Esq. *Vice-Treasurer.*

Directors.

Rev. Dr. Porter, William Sullivan,

Hon. Joseph Story, Joseph Hurd,

Hon. D'l. A. White, James Perkins,

Rev. Dr. Popkin, John Howe, and

Phinehas Upham, Esq's.

Auditors.

Thomas Wigglesworth,
Samuel May, and Israel Munson, Esq's.

Trustees

Hon. Benjamin Pickman,

Hon. William Prescott,

Hon. James Lloyd,

Hon. Josiah Quincy, and

Andrew Ritchie, Esq.

The annual Report of the Directors, embracing the state of the funds, the number of theological students, the system of instruction and discipline, and the general progress made in the objects of the society, opened a very pleasing and encouraging prospect to the friends of the Institution.

After the business of the meeting was transacted, the society proceeded to the New South Church, where prayers were offered by the Rev. President Kirkland, and a very judicious and appropriate discourse was delivered by Rev. Dr. Porter, of Roxbury, on the design and excellence of the Christian Ministry, as a means of religious instruction. Amos ii 11.—"And I raised up of your sons for prophets, and of your young men for Nazarites." A collection was afterwards made in aid of the funds of the Society.

We have much reason to congratulate the friends of religion and of an enlightened ministry on the patronage, already given to this important Institution; and on the increased advantages it affords to the pursuit of theological studies in the University.

COLONIZATION OF FREE BLACKS.

A meeting of the citizens of Philadelphia was held on the 6th of August, 1817, at the State House, for the purpose of further considering the expediency of forming an Association, Auxiliary to "the American Society for Colonizing the Free People of Colour of the United States," when

The Right Rev. William White, was chosen Chairman, and William Meredith, Secretary

The proceedings of a former meeting, held on the 23d of July last, and the address of the Hon. Bushrod Washington, President of "the American Colonizing Society," to the People of the United States, having been read—

Mr. Ralston stated, that Elias B.

Caldwell, Esq. the Secretary of that Society, was present, and might probably be able to give explanations and information, useful to the deliberations of this meeting. Mr Caldwell, being requested, addressed the meeting and took a full and satisfactory view of the plan of the Society, and of the reasonable probability of its success.

Several Reverend Gentlemen of different denominations, and others, expressed their sentiments cogently and eloquently, in favour of a zealous and cordial co-operation with "the American Society," towards the accomplishment of their design; and the meeting came to a Resolution to form themselves into a Society, to be called "The Philadelphia Society, Auxiliary to the American Society, for Colonizing the Free People of Colour of the United States." A committee consisting of the Chairman and Secretary of this meeting, Mr. Jonah Thompson, the Rev. Dr. Staughton, and Robert Ralston, and John Connelly, Esquires, were appointed to draught a Constitution, to be submitted for consideration at the next meeting, and an adjournment was then carried to Tuesday the 12th, at 4 P. M. at the State House.

At a meeting of the Maryland Auxiliary Society for Colonizing the Free People of Colour of the United States, held in the first Presbyterian Church in Baltimore, on the 4th of August, the following officers were elected, who, agreeably to the constitution, form the Board of Managers:

President—Col John Edgar Howard.

Vice-Presidents—Gen. Robert Goodloe Harper, Gen. William Winder, Hon. Chief Justice Brice.

Treasurer—Luke Tierman.

Secretary—J. Cole.

Managers—The Rev Dr. Inglis, Dr. McDowell, Philip E. Thomas, John B. Morris, John S. Smith, Dr. John C. Smith, Talbot Jones.

From the Boston Recorder.

HORRORS OF SLAVERY.

MR. WILLIS,

THE insertion of the following in the Recorder, will oblige many of your readers; in particular J. K.

"In the year 1739, the celebrated George Whitfield, thought it his duty to address a letter from Georgia, to

the inhabitants of Maryland, Virginia, and North and South Carolina. This letter was printed in the year above mentioned, and is in part as follows:

"As I lately passed through your provinces in my way hither, I was sensibly touched with a fellow-feeling for the miseries of the poor negroes. Whether it be lawful for Christians to buy slaves, and thereby encourage the nations from whom they are bought to be at perpetual war with each other, I shall not take upon me to determine. Sure I am it is sinful, when they have bought them, to use them as bad as though they were brutes, nay worse; and whatever particular exceptions there may be (as I would charitably hope there are some) I fear the generality of you, who own negroes, are liable to such a charge; for your slaves, I believe, work as hard, if not harder than the horses whereon you ride. These, after they have done their work, are fed and taken proper care of; but many negroes when wearied with labour in your plantations, have been obliged to grind their corn after their return home. Your dogs are caressed and fondled at your table; but your slaves, who are frequently styled dogs or beasts, have not an equal privilege. They are scarce permitted to pick up the crumbs which fall from their master's table. Not to mention what numbers have been given up to the inhuman usage of cruel taskmasters, who, by their unrelenting scourges have ploughed their backs, and made long furrows, and at length brought them even unto death. When passing along I have viewed your plantations cleared and cultivated, many spacious houses built, and the owners of them faring sumptuously every day, my blood has frequently almost run cold within me, to consider how many of your slaves had neither convenient food to eat nor proper raiment to put on, notwithstanding most of the comforts you enjoy were solely owing to their indefatigable labours."—*History of Abolition of Slave Trade, by T. Clarkson.*

ORDINATION.

On the 11th June last, the Rev. Hart Talcott, was ordained to the pastoral charge of the first Church and Society in Killingworth, Con. The in-

troductory prayer was made by the Rev. John Elliot; a sermon on the *reciprocal duties of ministers and people* was delivered by the Rev. David D. Field, from 1 Thess. v. 12, 13.—“And we beseech you brethren, to know them which labour among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake; and be at peace among yourselves.” The Rev. Frederick W. Hotchkiss made the consecrating prayer; the Rev. William Lyman, D. D. gave the charge; the Rev. Aaron Dutton gave the right hand of fellowship; the Rev. Joseph Vail delivered an address to the Church and Society, and the Rev. David Selden made the concluding prayer.

OBITUARY.

Died in Boston, Francis C. Lowell, Esq. aged 42. He acquired the reputation of being one of the most useful men in the town.

In Holliston, Mrs. Mary, wife of Rev. J. Wheaton.

In Beverly, Mrs. Anna, wife of Hon. Israel Thorndike, of Boston.

In Ballstown, N. Y. Rev. Dr. Bowden, Professor of Rhetoric in Columbia College.

In Watertown, Hon. Amos Bond.

In Keene, N. H. Hon. Ithamar Chase, aged 55.

In Charleston, S. C. Right Rev. Theodore Dehon, D. D. aged 41.

In Concord, N. H. Mary Chase—98.

NOTICE OF NOAH WORCESTER, ESQ.

Died at Hollis, N. H. Aug. 13th, Noah Worcester, Esq. aged nearly 82. He was a descendant of the first minister of Salisbury in this state, and the youngest son of the Rev. Francis Worcester, formerly a minister of Sandwich, Cape Cod. In that town he was born Oct. 4th, 1735. He removed to Hollis in 1753, or nearly that time, and was upwards of 60 years a member of the church in that place. In the time of the revolutionary war he received a commission of Justice of the Peace, and by successive appointments was continued in that office till his decease.

He had 16 children—7 by his first wife, four of whom are ministers of religion, and 9 by his surviving wid-

ow. He had about 70 grand children, and upwards of 30 great grand children.

His advantages for education in early life were inconsiderable. The powers of his mind however were naturally good, and were considerably improved by reading. He was blessed with a memory remarkably retentive, and this favour was continued to the close of life.

At middle age he was afflicted with hypochondria, and was subject to those infirmities which are its usual concomitants. But in old age he was eminent for equanimity of temper and for patience under the various trials which he was called to endure. As he advanced towards the grave he appeared to grow in grace, and to wait for his great change. As by habitual contemplation he had become familiar with the awful event, he met the king of terrors without the appearance of trepidation or dismay.

He was naturally of an ardent temper, and was very active in the American Revolution—having no doubt of the justice of the cause on the part of this country, nor any question as to the propriety of settling controversies by the sword. But after the efforts commenced for correcting public opinion on the subject of war, his “understanding and his heart” most readily acquiesced in the attempts for its abolition. Since the commencement of the present year he with great satisfaction became a member of the Massachusetts Peace Society. His bereaved widow and his descendants have the consoling hope that he is gone to join a society where the pleasures of a pacific temper will never be interrupted.

To say more would perhaps be improper for the Editor of the Christian Disciple; but to have said less might have exposed him to the charge of insensibility.

Candidates for the Ministry.

Mr. Thomas Tracy, Cambridge.

“ Jonathan P. Dabney, do.

“ Samuel Gilman, do.

“ Thomas Savage, do.

“ P. Osgood. do.

“ Alvan Lamson. do.

“ James Walker. do.